THE PACIFIC

Pac Theo Sem
Reading Room

VOL. LXI SAN FRANCISCO AND BERKELEY, CAL., SEPTEMBER 20, 1911 No. 38

CARPE DIEM.

Build not on tomorrow,
But seize on today!
From no future borrow
The present to pay.

Wait not any longer
Thy work to begin;
By work we grow stronger;
Be steadfast and win.

Forebode not new sorrow,
Bear that of today,
And trust that tomorrow
Shall chase it away.

The task of the present
Be sure to fulfill;
If irksome or pleasant,
Be true to it still.

God sendeth us sorrow,
And cloudeth our day,
His sun on the morrow
Shines bright on our way.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price $1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. FERRIER .....Editor

2716 Hillegass Ave., Berkeley

WHAT CATHOLICS AND PROTESTANTS OUGHT TO WORK TOGETHER TO OBTAIN.

At Columbus, Ohio, a short time since, there was held a large convention of Roman Catholic Societies, which reflected the sentiment of the church as it exists in the United States. Near the close of the session, certain resolutions were presented and accepted, some of which met fierce opposition from a large and influential minority. These resolutions were against the following: 1st, The tendency today towards a loose idea of marriage leading to numerous divorces, marriage being a sacrament and as binding on the soul as the Ten Commandments; 2nd, The National Educational Association, because of its opposition (real or supposed) to religious education, the idea here, though not expressed, being that education should be under the supervision of the Catholic hierarchy; 3rd, Socialism, perhaps from its supposed rationalism, and to its theoretical opposition to private property, the church being one of the wealthiest establishments in the world; 4th, Compulsory Public Education and the public care of children during the formative period, presumably because the church wants to do that work; 5th, Woman's invasion of the business, mercantile and industrial life of the country, and her consequent decline in importance as an agent in the household —this is dictated from an economic principle; 6th, The hostile attitude of various foreign nations (and, strange to say, these nations are Catholic) towards the Holy See at Rome; 7th, The tendency of many Catholics to lend their support to benevolences, institutions and social organizations not allied to the church, and thus associating themselves with Protestants—for the church wants all the money it can get to carry on its enterprises; 8th, The newly published edition of the Encyclopedia because of the infidel spirit which pervades every subject that refers in the least to a religious life, and makes it unfit not only for Catholic libraries, but for the libraries of genuine Christian Protestants as well; 9th, The propagation, not only of obscene literature as such, but of ostensible virtuous literature in the shape of novels and medical treatises which treat of the relation of the sexes, intended for young and and callow minds to absorb—a pernicious knowledge that often leads to the direst consequences; 10th, Andrew Carnegie and his libraries and educational gifts—because these libraries, given in some cases to even the smaller ones, are furnishing Catholic children an opportunity (which no power of the church can prevent) to read such literature as the hierarchy objects to, and of course the educational institutions are not in the direct interest of any religion.

This summer, Cardinal Gibbons, in one of his public orations, presented the following evils as those against which Catholics must fight with all their souls: 1st, Mormonism and Divorce; 2nd, a vicious and godless system of education; 3rd, Desecration of the Christian Sabbath; 4th, Gross election frauds; 5th, Delays in carrying into effect the sentences of criminal courts.

Now some of the above named objects in either list, which Catholics have pledged themselves to secure for the country are excellent in a high degree and worthy of the attention of genuine Christians of all denominations, some are however puerile and a few pernicious, but this article is not written for the purpose of condemnation at all, but to suggest the idea that some means or common ground should be found whereby Protestant and Catholics could work together to attain results of vital benefit to a common Christianity. In a limited degree this is being done. We know of a certain work in the city of San Francisco, especially led by a noble Christian priest, whom the writer loves and esteems who does receive help and encouragement from Protestants and we do know places when the drink evil (isn't it strange that in both lists above, this great evil is omitted), is combatted together both by Catholics and Protestants. We want to see this good work already commenced continued and why should it not? A growing respect between the two branches of Christendom at least in the United States has made it possible for Protestants and Catholics to mingle freely in all common Christian enterprises, and why should narrow-minded bigots decry or belittle the glorious work of either. The enemy of Christ is now bestirring himself as never before—Satan is loosed, indeed, for a season. Cannot genuine Catholics and genuine Protestants fight him together as he manifests himself in the various vices of the age—the alcohol habit, the obscurity and divorce evils of the age, the graft habit, and others too numerous to mention?

A COMMON FALLACY.

There are many people, who, noticing that after a great fire, a large number of workmen, carpenters, masons, cabinet makers and other craftsmen are employed in the process of rebuilding, conclude that a fire is a great blessing to a community—a view that would apothesize an incendiary and elevate arson into one of the positive virtues.

Let us examine this matter a little. In a certain county of this state, a town burns down, and now comes the work of rebuilding. Business seems flourishing. All the craftsmen are employed and money is circulating. At last a new town takes the place of the former one, which for the sake of argument we will suppose to be of the same value as the one burnt. Now it is readily seen that the county is not a dollar richer, nay, it is poorer by the value of the labor expended in rebuilding. Suppose the town had not burned down and these craftsmen had been employed to build a new one, then the county would have become just as much richer as the value of the material and of the labor to build the new town. The temporary activity caused by the fire, transferred from the pockets of those who owned the burnt buildings or from the treasuries of the

fire insurance companies or from both, money which might otherwise have been employed in other enterprise which would have given craftsmen the same amount of employment and this to the enriching of the community.

Another illustration from a conversation which the writer overheard the other day will further serve to make this subject plain. The corner politician and the citizen were discussing the great question of Labor and Capital. A mischievous boy on his way home from school shied a stone at a Chinese passing and the missile, instead of striking its intended mark, broke a large plate of glass in the show window of a near-by grocery shop. "Good! Good!" says the corner politician. "Now will the seller of glass reap a profit, and also the glazier. Such accidents are good for the working man." True in a degree, perhaps, but at the expense of the wealth of the community. The mere repairing of the damage done makes the community no richer, but if the accident had not occurred the same wealth would have given the owner of the shop money enough to supply a new plate for the new shop he is building.

No calamity is a material blessing however much of a spiritual blessing it may be. The destruction of property by strikers makes a loss not for the owners only but for society generally, including the strikers themselves.

Of course, there is occasionally such a thing as a less of two evils—between the capitalist hoarding away his well or ill gotten gains, as the case may be, and a destruction such as that caused by fire which would compel him to employ such gains in rebuilding, but the only advantage is the transferring from the miserly pocket of the man who is rendering his money unproductive and to the pockets of the craftsmen, who greatly need it, but if the destruction could have been prevented and the capitalist compelled to cause his wealth to produce new structures, society is now a decided gainer. Will the future devise some means by which both of these desirable things may be better attained than now?

A METHODIST DEFENDER OF MORMONISM.

The Rev. Fred Young Fisher, of Ogden, Utah, a Methodist clergyman, has surprised the theological world by taking up the cudgel in favor of the Mormons. He asserts that polygamy is a dead issue, and even when it was practiced it was better than the tandem polygamy of the East, that the bigotry for which the church has been blamed is no worse than that we see in many another church, called orthodox, that the mass of Mormons are real God-fearing people at present, as patriotic as the greatest lovers of our country outside its communion, that their industry, coupled with their shrewd common sense has literally made the desert blossom like the rose, that it is time for Utah to receive fair play at the hands of the press, that he has lived among them for years, is now and expects to continue to be a Methodist clergyman, and yet he greatly esteems and respects leaders and people of the Mormon church for the many good things they have done and are doing. He furthermore says, to quote him directly:

"What Utah needs today is not a fight on Mormonism, but a common fight of Mormons, Methodist, Protestant and Catholic on sin; not bitterness, but brotherhood, not missionaries to convert Mormons, but missionaries to save thousands of American boys adrift on our city streets, not a chasm between Gentile and Mormon, but a union of strongest leaders of both types of Christianity to build between these mountains the best kind of Christianity on earth."

CIVILIZATION OF ENGLAND GREW OUT OF MISSIONARY ENTERPRISES.

Do those who condemn missionary enterprises in foreign lands as a wasteful expenditure of money, ever reflect that in the old days of St. Augustine, if Pope Gregory the Great had been to the storm of opposition which opponents of missionary enterprises then raised against sending Saint Augustine and his monks to the Saxons, which had then recently completed their conquest of Britain, England would not have had the gospel perhaps for centuries later. It is an interesting story. One day, Gregory, while as yet only a monk, visited the slave markets at Rome. Noticing some young people of unusually fair complexion for sale as slaves, he asked who they were. "Angeles from Britain," was the answer. With a play on words he immediately replied, "Non angli, sed angli si forent Christiani"—(Not angeles, but angels if they had been Christians.) "From what district of Britain have they come?" he further asked. "From Deira," was answered. "De ira Dei—(From the anger of God are they called.) When Gregory was raised to the pontificate he sent St. Augustine with a sturdy band of helpers to Britain, and the success was so great that within a score of years the Anglo-Saxons everywhere had forsaken the worship of Odin, Thor, Freya and had become the staunchest believers in and defenders of the Christian religion and Christianity of that day was not quite the same as Roman Catholicism of today.

RELIGIOUS REFORM IN PERSIA.

In 1844 a young Persian called Mohammed Ali began to preach a new faith, which had in it many of the lofty teachings of Christ. The main central truth of his religious philosophy is that man's best good here and hereafter was best attained by love to Allah and second love to the world rather than to country and that all men are brothers. At first he was unmolested. The Persian species of Mohammedanism, known as the Shihite, is in its nature and practice more liberal than the Sunnite or orthodox species professed in Turkey, but soon the phenomenal success of the new faith attracted widespread attention and invited persecution. The founder called himself the Bab or Gate through which or whom wisdom comes for the regeneration of the world. The disciples are known as Bahaists and the faith Bahaism.

The account of the beginning and progress of the new religion reads like a new leaf of gospel history. As Christianity was regarded as treason against the Caesars, so Bahaism was regarded as treason against the Shah. The Bahaists were accused of the grossest immoralities and crimes. The Bahaists having adopted the New Testament as their sacred book, pointed to its teachings and to their lives to refute these calumnies and yet they did not adopt the Christian name or regard themselves in the light of being merely a Christian sect and they do not today. The whole faith is a revolt against Islamism against the Koram in its cold and heartless teachings and the adoption of Christ's teachings or supreme love to God and absolute surrender of self to his service.

Mohammed Ali like Christ at last brought down upon him and his followers terrible persecution. He was suspended by cords and then shot at by soldiers. The smoke cleared away and Mohammed was not to be seen. In fact the shots had severed the cords and he had retired to a neighboring cell, where he was found and later he was shot to death. But death did not end the reform. A successor in Baha Ullaha succeeded as a Persian Paul to clarify the faith and give it a churchly foundation. When he died in 1892 his son Abdul Baha succeeded and still lives to direct the work, which is going on with ever increasing success.

The principal features of this new cult or religion is:

1. It has no priesthood. It relies on prophets and teachers.

2. It is not intended to be a religion in opposition to Christianity or any other faith as such. Its aim is to be a universal principle of religion adapted to the needs of humanity today.

3. It is a movement of universal good will and social service.

4. It appeals to man's spiritual nature. It says truth be known in degree as the spiritual nature is developed.

THE BIBLE AS LITERATURE.

Rev. W. Ellsworth Lawson.

A few years ago, during an address before the Y. M. C. A. of Mexico City, Mexico, I ventured to recommend the Bible to young men as the greatest literature within their reach. I did this because I believed, and still believe, that the literary approach to the Bible is the most direct. A newspaper report of the address caused some criticism, especially from our Roman Catholic friends, and the late Rev. Kenelm Vaughan of London, who was visiting Mexico at the time, publicly charged me with denying the inspiration of the Scriptures, and instanced the Book of Numbers as having no pretensions to literary merit.

Lest you also should think that a consideration of the literary aspects of the Bible is derogatory to its inspiration, let me say a word on this point first.

The great term itself has been so soiled by ignoble strife and infelicitous exposition that I think we should do better service to mankind if we left the doctrine awhile and directed our strength of intellect and heart on the quality, the power and the worth inherent in the Scriptures themselves. You may be sure of this, that if the Bible does not impress you with its own transcendental spiritual and moral worth, no bare assertion—whether within the pages or without—that its author is God, could be of any permanent value to you. The inspiration of the Bible is not proved by any assertion however emphatic, but by simple facts. It is demonstrated when a man, in the throes of a great temptation, goes to the Bible and finds therein the word of power which delivers him; or when a woman, crushed beneath the load of a great sorrow, hears such a word as this, and believes it: "I will not leave you comfortless. I will come unto you. Let not your heart be troubled"—and goes out into the world again with uplifted spirit conscious that her Lord walks with her in the way; or when a thinker, burdened with modern problems of evil which seem insoluble, pours over its pages till there flashes into his mind, there to stay forever, the tremendous conviction of the moral order of the universe, that back of all the noise and fury of man's inhumanity to man,

> "Standeth God within the shadow,
> Keeping watch upon His own,"

and that within the historic process of the world may be clearly felt a vast redemptive process the final significance of which can be read in the light of the Cross. This is how the Bible vindicates its right to the supreme place it has attained in the life of humanity as the Father's word to His child. I know no other proof of inspiration than that which is to be found in the glorious history of the Bible as the inspirer of men and nations.

But this great aspect of the Bible is absolutely distinct from either its historical or its literary aspect; and to confuse them is to be guilty of a sad disservice to humanity. To say that the Bible belongs to the literary student as much as Shakespeare and Milton, Tennyson and Browning belong to him is not to deny its spiritual transcendence as a revelation of the mind of God. To say that its various books are the literary product of various men and ages does not imply that in them and through them the voice of the Father cannot be heard. To break up the Bible into history and philosophy, biography and letters, poetry and drama, is not to set free that fine breath of Eternal Spirit from the forms it inspires. Nay! The truth is that the local literary form is the special medium through which the universal message comes to us; and it is perfectly certain that we can understand that message more clearly as we see it take shape and color and beauty and significance in the minds and hearts of those great men by whom it was first consciously received.

I have known more than one instance where an earnest and perplexed student has been saved from the quicksands of agnosticism by a thorough study of the Bible as literature. Putting out of his mind all theories of inspiration, one student, of whom I am now thinking, allowed the Bible to make its own appeal to him. Reading it from sheer delight in its stirring episodes, its sombre oratory, its exquisite poetry, its pastoral epics, and its simple narratives, he suddenly found it witnessing to something in the world greater than himself—to the presence of God in history and in the life of man. You may be sure that ever afterwards the Bible was to him something greater than literature; yet it was through his appreciation of its purely literary qualities that its higher and final value was apprehended. So, when I plead with you to re-read your Bible, even though it be as literature only, I do not throw any doubt upon its inspiration, I seek rather to lead you in the way of understanding the conditions under which that inspiration worked, and forms through which it still reveals itself.

What, then, of the Bible as literature? Open this Book which you can slip in your coat pocket, and what do you find? A great library. There are more than fifty books, written by a large number of authors whose temperaments and genius vary from the dark pessimism of the author of "Ecclesiasties," to the lovely winsomeness of John the Evangelist. These books were produced under vastly differing historical conditions, and through a period of time extending over many centuries. They represent almost every variety of literary form known to the ancient world. You will find examples of historical, philosophical, legal and biographical writing; of legends, stories, essays

and letters; of oratory, rhapsody, poetry and approaches to the drama; as well as forms of literature that are now obsolete. Every **nuance** of thought and feeling finds appropriate literary expression in this unique "Divine Library."

Take for example the Book of Numbers, which Canon Vaughan said has "no pretention to literary merit." What is it all about? Well! It is concerned with the story of Israel's wanderings, which the Book of Leviticus has interrupted. Beginning with the first day of the second month in the second year, it carries the narrative down to the fortieth year of the exodus. Now, I am quite willing to admit that there is much, especially in the earlier chapters, that has no pretention to strict historical merit either. The first four chapters contain much perplexing repetition concerning the arrangement of the camp and the census of the people. In chapters five or six are various laws and regulations, some of which are repugnant to the modern Christian conscience. Then, suddenly, at the end of chapter six, we come upon a priestly blessing enshrined in poetry that has made it the precious heritage of the whole earth.

"The Lord bless thee, and keep thee:
The Lord make His face to shine upon thee,
And be gracious unto thee:
The Lord lift up His countenance upon thee,
And give thee peace."

Until we come to the apostolic benedictions in the New Testament, we meet with no sweeter words than these. We have breathed these words over little children brought to us for baptism; we have spoken them at the marriage altar; and they become a prayer in the house of mourning.

Then, again, after some miscellaneous details about offerings and dedications, we find at the end of the tenth chapter, two precious fragments of ancient chants connected with the setting out of the return of the ark. The first of these become the literary possession of the whole nation. It was revived and sung in crises of war, and was heard again and again long after that great people lost its national unity because of its sins. It sounded among the valleys of the Vaudois, and was heard upon the lips of Oliver Cromwell at the famous Battle of Dunbar.

"Arise, O Lord, let thine enemies be scattered;
Let them that hate thee flee before thee."

In its collection of ancient lyrics, the Book of Numbers is especially rich. The 21st chapter alone contains three of these songs—one from a lost and mysterious "Book of Yahweh's Battles," a second taken down from the lips of certain "ballad singers," and a third, a lovely little folk-song commemorating the digging of a well. How old the "Song of the Well" is we have now no means of ascertaining, but it is certainly older than the account of the encampment of the children of Israel on the spot. The discovery of a well in a desert was an important event to nomadic peoples, and as the joyful clans gathered about this well they burst into singing. And this is the song they sang:

"Spring up, O well!
Sing ye to it:
Thou well dug by princes,
Sunk by the nobles of the people,
With the sceptre, with their staves:
Out of the desert a gift."

All due honor, you see, must be given to the first discoverers of the well; yet, after all, the supreme honor belongs to Yahweh. So the song can not close without designating the well as a "gift" in the wilderness.

Now, we owe the last line of this song to the literary study of the Bible. You will not find it in your present English versions in this form. Instead, you will read this: "And from the wilderness (they journeyed) to Mattanah," —a very unpoetical sentence indeed, and one which has given a great deal of trouble to scholars. But sixteen or seventeen years ago Prof. Carl Budde of Strasburg, working upon this portion of Scripture, made the delightful discovery that this line was poetry and belonged to the "Song of the Well." According to the well known laws which govern Hebrew poetry this song required six lines to complete the parallelism. Dr. Budde found that Mattanah was not the name of a place at all, but the word for "gift," and then read the line again—"From the desert a gift"—and immediately perceived its connection with the preceding lines. So this beautiful song finds its restoration, after so many centuries of perplexed study, at the hands of a literary student. But this is not the only result. The restoration of this line to its own place has made (though I cannot stay to prove it to you) the narrative of the march in which it is embodied both accurate and intelligible. Thus you see that the literary study of the Bible has for its aim something very much greater than merely "tickling our ears and gratifying our aesthetic cravings by the elegance of diction," which some seem to think is its sole object. It has a mission in elucidating the text of the Scriptures, a mission which is surely of immense importance to every student.

These songs alone are sufficient to redeem the Book of Numbers from the charge that it "has no pretentions to literary merit." But there are other things in this wonderful book quite as beautiful: things full of human interest and spiritual significance. Who can read, even at this late date, the prayer of Moses, when the children of Israel revolted against eating nothing but manna, without realizing the appalling weight of responsibility that lay upon the heart of the noble leader? It is one of the most beautiful and pathetic prayers in any literature.

"Wherefore hast thou dealt ill with thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? Have I brought them forth, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father carrieth the suckling child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, if I have found favor in thy sight; and let me not see my wretchedness."

Time does not permit more than the barest reference to the account of how Miriam and Aaron challenge their brother to say by what right he claims to be the special spokesman of the Almighty, with its exhibition of very human jealousy, and the splendid burst of solemn poetry in which God vindicates his servant; nor yet to the stories of the spies, of the rebellion of Korah, and the death of

Aaron—all of which are related with a literary simplicity and directness which carry the modern reader into the very heart of this significance. But I wish to call your attention to the "Story of Balaam and Balak."

This famous story is written in the form of, what is technically known as the Mixed Epic. That is to say, while the body of it is in prose, it breaks out here and there into exquisite poetry essential to the story. As in most epics, the personality of the hero is the central interest. It is one of the most perfectly told stories in the world. To retell it in any other manner is utterly to spoil it; and that is the mark of literary perfection. Happily it is, or should be well known to you. But the next time you read it, note the stripped simplicity of the language, and the marvelous reserve with which the approach is made to the culminating prophecy of the star arising out of Jacob which shall utterly rout Moab; for these things are the tokens of uncommon literary power. I can find nothing to compare with this story in any literature known to me. And I am persuaded that the more you study and strive to appreciate the literary form in which it is enshrined the more will its deep moral qualities be impressed upon you.

And now, if we can find such things in a book which is supposed to have "no pretentions to literary merit," what may we expect to discover when we turn our attention to the other books of the Bible? I wish that I had time to go through anyone of them with you, even in the hurried manner in which we have gone through the Book of Numbers. But I wish to say a word on the general question of the literary palate; it is to enter into the very heart of

To discover the dramatic structure of the Book of Job, and of certain portions of Isaiah, Micah and Hosea; to watch the "movement" of advancing judgment in Joel, with its ever-recurring refrain "the great and terrible day of the Lord;" to distinguish the various voices sounding through the great prophetic rhapsodies, like those of Jeremiah, is to do something far more than merely to delight the literary palate; it is to enter into the very heart of those beautiful compositions, and so to enable us to read the Scriptures with both spiritual and intellectual understanding. Mr own experience may be of worth. I have never found that an increased attention to the literary form of any portion of the Bible has meant a decreased apprehension of its spiritual significance; but rather the spiritual quality has shone forth with a new lustre with every fresh discovery of the literary form.

Let me call your attention to a single passage where the dramatic distinction of speakers becomes a very real factor in understanding its meaning. The best for my purpose is, I think, the prelude to the last 24 chapters of Isaiah, because you can trace the voices for yourselves in spite of the way in which the passage is printed in our English Bibles. Turn to the 40th chapter, then, and note the various voices.

It opens with the voice of God.

"Comfort ye, comfort ye my people: Speak home to the heart of Jerusalem, and call to her—"

And the message is a proclamation that the days of exile and servitude are drawing to a close. Immediately a second voice, believing the message, calls unto the people to prepare the way for the coming of Jahweh, the Deliverer. A third voice takes up the proclamation, but gets no more than the first word spoken when he is interrupted by the sad and oft-disappointed prophet. The voice had bidden him "Call." But he breaks in with a wail of very human despair.

"What can I call?
All flesh is grass,
And all its goodliness like a wild flower:
Withers the grass,
Fades the flower,
When the breath of Yahweh blows on it:
Surely the people is grass!"

Now, that sounds so like a final and complete truth, doesn't it? Narrow human experience conscious of the evil in life falls readily into the mood of pessimism of this prophet. It can scarcely believe in good tidings any more. But again the third voice speaks. It acknowledges the truth of the prophet's experience, but declares that it is only a partial truth. God's vindication of his method with his children is sure. And so he answers:

"Withers the grass,
Fades the flower:
But the word of Yahweh endureth forever."

Then another voice, resonant with courage and assurance, bids the teller of good tidings not to be afraid, but to go into the mountains and into the cities, and cry aloud, "Behold your God!" And thus one of the most inspiring portions of prophecy begins, and all the subsequent message receives added significance when it is seen to be a manifold answer to the cry of human disappointment at the long delay of national redemption.

Now I think you will admit that what I have just said forms itself into a golden key for the opening up of the whole prophecy; and we have discovered this key by simple attention to the literary structure of a single passage.

Finally, I have already spoken to you of one of the most distinctive features of Hebrew poetry which is known as parallelism, and have shown you how the discovery of one such parallelism was the means of restoring and elucidating a portion of the Scripture text. But it has further, and considerably more important functions. Sometimes, indeed, it becomes itself the instrument of interpretation. Without a knowledge that a certain passage we may be studying is written in accordance with the strict laws of Hebrew poetry we are in danger of missing the full thought within it. As I have spoken wholly of the Old Testament, thus far, let me take an illustration from the Gospels to show you what I mean. Let it be the most familiar to our minds.

The first half of the Lord's Prayer is read by most people as though it were simply a succession of unrelated phrases; and it is commonly printed continuously as prose.

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven." Now, according to this method of reading it, the phrase, "in earth as it is in heaven," attaches itself only to the prayer, "Thy will be done." And that is the usual meaning given to it. But, as Prof. Moulton has pointed out, this passage is really poetry, and should be printed like this.

"Our Father which art in heaven:
Hallowed be thy Name,
Thy Kingdom come,
Thy Will be done,
In earth as it is in heaven."

The literary form belongs to that species of poetry which

is known as the "envelope figure," in which all the parallel clauses are bound up with the beginning and the close. Now, if you will read the prayer again with this in your mind, you will see how its beautiful significance has been enlarged. Its meaning now is: "Father, hallowed be thy Name in earth as it is in heaven. Thy Kingdom come in earth as it is in heaven. Thy Will be done in earth as it is in heaven."

There is something infinitely more precious gained here by the literary study of the Bible than the "mere gratification of our aesthetic cravings by the elegance of diction." We have journeyed at least one step nearer to the mind of Christ.

Indeed, it is because I recognize that the word of the Father has come to us His children mostly as a "written Word," that I plead with you to study its form that haply its spirit may reach your hearts the more readily. I am afraid that the Bible is one of the most neglected books in the world. It is either not read at all, or read perfunctorily. And if I can but persuade you to read it continuously, and with an alert mind—I care not from what standpoint—I shall be satisfied. I am confident that it will surprise you. I am confident also that it will search you, humiliate you, and at last exalt you. You will find it witnessing to two great things: to the pressing need of humanity for a redeemer, and to the truth that the Redeemer has indeed come and is still accessible to all who seek Him with sincerity of heart.

This is the final value of the Bible, that it is the progressive revelation of the will of God to man, and of His eternal purpose in regard to man, culminating in the perfect revelation of Himself in the man Christ Jesus. It is my firm conviction that this revelation of your Father to you will become more distinctive and personal as you come to understand the different forms in which it is enshrined. And when next you read the Bible I would have you to remember that a desire to understand its literary aspects, and an appreciation of those aspects, are perfectly compatible with "the truest and warmest spiritual perceptions, and with the fullest loyality to the Christian creed."

SOME DISCOVERIES IN ANCIENT RUINS AND DUST HEAPS.

Professor George D. Castor.

Back in the 15th century an Italian merchant, Ciriaco d'Ancono, gave up his business, and, uttering the splendid cry, "I go to awaken the dead!" began his adventurous travels in search of ancient coins, inscriptions and sculptures. His purposes are being realized today in a way in which d'Ancono did not dream. The archeologist still searches the runs of the Levant for works of art, records of political events, fragments of classical literature and Bible manuscripts, but now he also gives attention to those memorials of every-day life which used to be thrown aside. In these, the routine of the lowly peasant's home, the coming and going of the market place are revealed. The ancient multitudes, for ages lost to view, not even missed in fact, have been made to live again. In archeology as elsewhere the common man has come to his own. The letter of the Egyptian laborer written in vulgar Greek is now preserved in the great museum side by side with the classical fragment. The study of these humble documents often proves of fascinating interest. It is like browsing among the papers in an old attic. Among the papyri found in Oxyrhuchus is a crudely written little letter which reads:

Hilarion to Alis his sister, heartiest greetings, and my dear Berous and Apollonarion. Know that we are still even now in Alexandria. Do not worry if when all the others return I remain in Alexandria. I beg and beseech of you to take care of the little child, and as soon as we receive wages, I will send them to you. If—good luck to you!—you bear offspring, if it is a male, let it live, if it is a female, expose it. You told Aphrodisias, "Do not forget me." How can I forget you? I beg you therefore not to worry.

The 29th year of Caesar, Panni 23.
(June 17, 1 B. C.)

It needs but little imagination to read between the lines the story of that poor Egyptian family. Hilarion has left his wife (sister means wife, in accordance with Egyptian usage) behind in the village, while he seeks work in the metropolis, Alexandria. She, meanwhile, is about to become mother to another child. Time passes, but no word comes from Hilarion, nor any money either. In her anxiety she sends an inquiry by Aphrodisias, who is going to the city. At last the expected letter arrives. Its explanations and commands are read. There the story closes, and we are left to wonder what happened to the unborn child so cruelly threatened. Hilarion's letter served its purpose and was laid aside, and no wafter these centuries it is discovered in a dust heap and gives us its sad picture of ancient domestic life. The message of Him who took the little child in his arms and said, "Suffer the little children to come unto me" gains new significance from this contemporary document.

Very different is the letter which the wealthy Demophon wrote to his friend, Ptolemaeus. He was about to serve a great feast with his family and asked Ptolemaeus to see that musicians and servants and provisions were sent. Expense apparently was not thought of. In time, this letter also was thrown away and with other waste papyri was used as wrapping for the mummy of a sacred crocodile. Thanks to the wonderful climate of Egypt it gives us today another glimpse into ancient domestic life.

A modern business man would probably not recognize a banker's office of the first century, A.D. He might mistake it for a second hand pottery shop. Even papyrus was expensive in those days, and receipts were frequently made out on broken pieces of pottery, ostraca, as they were called. The village banker's filing cases were earthen jars filled with pottery receipts. Time has laid the banks themselves in ruins, but heaps of ostraca still remain to tell the story of ancient finance.

Ostraca cost nothing, they are peculiarly the poor man's writing material. Adolph Deissmann quotes an ostracan petition which is of general interest. Three Egyptian candidates for the diaconate write their bishop:

I, Samuel, and Jacob, and Aaron, we write to our holy father, Apa Abraham, the bishop. Seeing we have requested thy paternity that thou wouldest ordain us deacons, we are ready to observe the commands and canons and to obey those above us and be obedient to the days of communion and to....the Gospel according to John and learn it by heart by the end of Pentecost. If we do not learn it by heart and cease to practice it, there is no hand on us. And we will not trade nor take usury, nor will we ge abroad without asking leave."

Then follow the names of the candidates' sureties. The good bishop probably exacted as much in the way of scholarship as he could hope to get the ignorant village clergy to learn.

Besides the papyri and ostraca, tombstone inscriptions, votive tablets and even the scribblings on walls and rocks all add their quota to our knowledge of life in ancient days. An Epicurean of Cappadocia unable by word of mouth to make men heed his message inscribed it on the rocks where every passer by must read it. His grim, heroic words are such as can make even the modern traveler pause to think.

There is nothing to fear in God. There is nothing to feel in death. That which man desires can be attained. That which man dreads can be endured.

The archeological museums of Europe and America are being filled with great quantities of material of these various kinds. As Prof. Gunkel says, "The earth has been made to give up her treasures, old writings have been deciphered, and the stones have begun to speak, an entire past world has arisen before our astonished gaze." Just to read the table of contents of a volume published by the Egyptian Exploration Fund makes it clear how near the modern scholar can come to the daily life of the ancient world. Volume 1 of the Oxyrhuchus papyri contains a report of a lawsuit, a report of a public meeting, a complaint of robbery, a payment to the iron workers' union, a monthly installment meat bill, an invitation to a dinner, a letter of consolation, a notice of death, a receipt of wages for nursing, a school boy's exercise, a repudiation of bethrothal, etc., etc.

These discoveries are of the highest value to Biblical students. Many Jewish and Christian documents are included among them. Some time ago a magazine reported the discovery of important papyri from the archives of the Jews at Jeb, in Southern Egypt. In these papyri, written about 400 B.C., we learn to our great surprise that for over 100 years a Jewish temple had existed in Egypt. The Hebrews of Jeb had dared to build a temple unlike Solomon's temple! Pious men, faithful to Jahive, did not know that there should be only one temple, that in Jerusalem! Moreover, the language of these records so strongly resembles that of the official documents inserted in the book of Ezra as to prove the authenticity of the latter.

Much more important have these discoveries been in throwing light on early Christianity and the New Testament. A petition to an Egyptian bishop has already been quoted. In some interesting correspondence of a Christian officer in the Roman army is a note from a priest who calls himself, "Caor, Papas of Hermupolis." A village priest calls himself Papas or Pope! This is a valuable witness to the humble origin of the august title by which now the Bishop of Rome is distinguished from all other prelates.

Popular attention has been most attracted by the discovery from time to time of some saying of Jesus unrecorded in the Gospels. The papers heralded such a find only a short time ago. But the probability of these sayings being genuine is slight. Not from them, but from another quarter, comes the greatest help to the New Testament student. The Greek Bible has always been an isolated book, not only because piety disapproved of any association between the sacred and the profane, but because scholars up to the present have been unable to place it among other books. In style, in grammar, and in vocabulary, the New Testament differs in a marked degree from other Greek literature, even that written during the same period. In Thayer's New Testament lexicon, which is standard, one word in every seven is listed as a distinctly Biblical term. The church fathers said that the presence of the Holy Spirit explained the peculiarity; but later scholarship declared that New Testament Greek was simply poor Greek, and that its poorness was due either to the ignorance or to the native idioms of the Jewish writers. The language of the New Testament is certainly not that of a Plato nor even that of a Josephus; not that of Greek literature at all, but the language of the common people, the Greek of every day discourse, spoken in the first century from one end of the Mediterranean sea to the other. This has been proved by the inscriptions, the papyri and the ostraca which have been unearthed. As long as we knew only the classical literature of the Greek world, the New Testament seemed to have no place. It is at home, however, among the friendly letters of the time, the business notes, and the official inscriptions.

Not only the language but the ideas of the New Testament here find close parallels. Paul and the Fourth Evangelist were not trained in contemporary philosophy, but they knew those philosophical ideas which had won a hold on the masses of the people; and they used them to set forth their own religious experience, and to explain what Jesus Christ had meant to them. The archaeologist throws new light on every part of the New Testament.

Reading what the peasants of Egypt have to say on broken pieces of pottery and fragments of papyrus, we are not only brought into touch with ancient life along the Nile, but we can understand better the villages of Galilee among which Jesus wrought and taught. The following fragment from an official letter-book furnishes an important analogy to Luke 2:1-4: "Gaius Vibius Maximus, Prefect of Egypt: Seeing that the time has come for the house to house census, it is necessary to compel all those who for any cause whatsoever are residing out of their nomes to return to their own homes, that they may both carry out the regular order of the census, and may also attend diligently to the cultivation of their allotments. (A. D. 104)

The parable of the prodigal son needs no commentary, but even it takes on a deeper reality when we read a certain tattered piece of papyrus in the Berlin Musum. An Egyptian lad had left his village home and wasted his substance in riotous living, but at last he came to his senses, and wrote to the mother from whom he had fled:

"Antonis Longus to Nilous, his mother, many greetings. Continually I pray for your health. Supplication on your behalf I direct each day to the Lord Serapis. I wish you to know that I had no hope that you would come up to the metropolis. On this account neither did I enter into the city. But I was ashamed to come to Karanis, because I am going about in rags. I wrote you that I am naked. I beseech you, mother, be reconciled to me. But I know what I have brought on myself. Punished I have been in any case. I know that I have sinned. I heard from Posthumos, who met you in the Arsinoite nome, and unreasonably related all to you. Do you not know that I would rather be a cripple than be conscious that I am still owing anyone an obolus—"

The rest of the letter is too badly torn to be legible, but these few pleading words can be made out: "Come yourself . . . I have heard that . . . I beeseech you . . . I almost . . . I beseech you . . . I will . . . not . . . otherwise. . . ."

This is no mere story. It is the boy's own writing which we have, his clumsily formed letters, his ungrammatical sentences. Such loving documents as these bring the Gospels out of the dead past into the present world of reality.

So also the epistles of Paul here ceased to be treatises on theology and have taken their place among other letters of the time. Paul himself, as Dr. von Dotschutz says, is no longer a lifeless theology, but a man of flesh and blood. We see him in his humble lodging sewing tent cloth, at the same time discussing with Jews and answering the questions of Gentiles. We see him again studying up and down the room dictating a letter to a distant Christian community when suddenly he is interrupted by an angry mob throwing stones at the door. Sir William Ramsay and others have peopled again the cities of Paul. Their social and religious conditions can now be restored in a wonderful degree. With the new knowledge, many sayings of Paul have gained a deeper significance.

In the great temples on walls or tablets such inscriptions as this are sometimes found:

"Apollo, the Pythian, bought from Sosibius of Amphissa for freedom a female slave, whose name is Nicaea, by race a Roman, with a price of three minae of silver and a half mina. Former seller according to the law: Eumnastus of Amphisso. The price he hath received. The purchase, however, Nicaea hath committed unto Apollo for freedom." (Names of witnesses follow.)

Evidently a slave was allowed to obtain his freedom by giving his accumulated savings to the god Apollo, who then purchased him from his master. As a slave of the god he was free in relation to men. Professor Deissmann has pointed out how remarkably appropriate this custom makes some of the metaphors with which Paul explains Christian redemption to his Gentile readers. "Ye were bought with a price," he says, "become not slaves of men." Again, "For freedom did Christ set you free, stand fast, therefore, and be not entangled again in the yoke of bondage." The apostle uses the very words that were customary in the heathen documents and familiar to all his readers. Some slaves who had obtained their freedom in this way would be found in most Christian communities.

Illustrations enough have been given to show how the New Testament is revitalized by recent archeological discoveries. The fact that outside of a contemptuous remark of Tactus, a perplexed letter of inquiry from Pliny, and a few notes in Suetomius, the early Christians are passed over in utter silence, no longer troubles the student. He appreciates that the New Testament world was not the world of the elite and cultured, but the world of common people. Browning caught the attitude of the ancient man of culture when he ascribed the words to Cleon, the poet:

> Thou canst not think a mere barbarian Jew,
> As Paulus proves to be, one circumcised,
> Hath access to a secret shut from us?
> Thou wrongest our philosophy, O King,
> In stooping to inquire of such an one,
> As if his answer could impose at all!
> He writeth, doth he? well and he may write.
> Oh, the Jew findeth scholars! certain slaves,
> Who touched on this same isle, preached him and Christ;
> And (as I gathered from a bystander)
> Their doctrine could be held by no sane man.

The acceptance of such statements might seem to justify the claims of modern socialist leaders in Germany. Kalthoff, Pohlmann and Kautsky declare that Christianity began as a social and economic uprising of the lower classes in the Roman empire. A true insight taught them to see in the primitive church an ally and not the foe she has come to be in continental Europe. Archaeology now confirms this judgment. But the attempt to explain a movement so distinctively religious as that which started with Jesus Christ on a social or economic basis is doomed to historical shipwreck. Professor Tweltsch has convincingly demonstrated this in the Archir fur Social wissenschaft, 1908, vol. 26. Possibly the attempt never would have been undertaken if Greek and Roman literature had not given rise to the impression that the beginning of our era was an irreligious age. But the strong, vital, religious spirit of the time is now made evident in the non-literary memorials. It was the laying hold on this spirit that enabled Christianity to develop in the wonderful way that it did. In fact, the very titles which the early church applied to Jesus—Lord, Savior, Son of God—already had an extensive religious use. The Christians took the old terms and gave them a new application.

Professor Deissman, whose book, "Light from the Ancient East," suggested the writing of this paper, has perhaps gone too far himself in identifying early Christianity with the lower classes. We have good evidence of the strong appeal which Christianity made on cultured minds, and Paul, for example, was an educated rabbi, and no mere tent-maker. There is also more difference between Paul's epistles than Professor Deissman allows. Still his main thesis holds true. "The water of life did not filter down from the upper level to the many and the insignificant, but came welling forth from the depths of a soul of Divine simplicity. The first to drink of it were the fainting stragglers from the great caravan of the unknown and forgotten."

Besides Professor Deissman's very readable and beautifully illustrated volume, a well-selected collection of Greek papyri, has been pubished by G. Milligan. Dr. Milligan's translations have been used in this article.

CONCENTRATION, OR EXPANSION, IN HOME MISSIONARY WORK?

By Marshall Dawson.

To any careful observer, it is apparent that religious affairs are approaching a crisis. This is not a time for any one, deeply concerned for the progress of the church, to utter any careless word of discouragement. Yet one cannot evade the fact that the church, particularly on the Pacific Coast, is facing a situation which demands prompt action.

During the last three years, I have visited, as student pastor or preacher, a considerable number of towns, and the situation in almost all of them is about identical. It is the old story of two, three, or four—if not a greater number—of rival Protestant churches, struggling to maintain some faint vestiges of life. There are not enough attendants at any one of the churches to make the service attractive or enthusiastic. The minister is receiving the service wage for presiding over a spiritless work, which is robbed of that joy and enthusiasm which might prove a compensation for his financial sacrifice. In many cases, I know from personal knowledge that he is daily debating whether or not he should not leave the ministry, and do something which would afford him a more ample living. Stated summarily, the present condition, in very many places, is this:

(1) A spiritless, feeble, inefficient church.

(2) An underpaid, discouraged minister.

(3) A dearth, more or less complete, of virile new blood for the work of the church and of the denomination.

Obviously, the first external step toward remedying this situation is a degree of interdenominational co-operation which would prevent the weakening of the church by the needless division of strength and duplication of machinery. But human nature is such, and ecclesiastical nature is such, as hardly to warrant the expectation of great and immediate reforms through inter-denominational co-operation. In the meantime, something must be done.

While working for interdenominational co-operation, and until it does come, the church will be forced upon a policy of concentration, rather than expansion, in its home missionary effort. Where there is any doubt as to the place for the investment of home missionary funds and labor, the preference will be given to investing it in strengthening established churches which are on the margin of efficiency, rather than in bestowing it upon any very small work, whether new or old. If it is a question of investing $25 a month in home missionary work, it will be invested in some movement which has a tolerably good chance of "making good," permanently. And this margin of efficiency will be considerably raised, above the older conception of what the margin of efficiency is. For one thing, it will mean a church building and grounds, in at least a neat, fresh and clean condition. Church buildings and grounds which are an eye-sore are not much of a moral asset to any community. Again, it will mean at least a fairly attractive church service. A congregation which, by reason of lack of numbers or of willingness or ability to secure trained assistance, cannot sing or be helped to sing, has but a poor prospect of vigorous life. Other most essential matters might be mentioned, to be considered in determining the efficiency-margin of a church. These two, however, are enough to mention, here: a buildilng and grounds kept in decent condition; at least a hopeful song service; and, of course, a minister who is able to inspire and help others, who is tolerably well informed and fairly foreful and capable. To my mind, in this day and time, there is no place in the organized religious work for low grade men. They may keep machinery going that would otherwise die out for lack of workers; but they kill off the prospect of any fine new growth. They repel the high-school boys and girls—and perhaps it would almost be better for them to grow up without knowing what a church service is, than to have had their teeth set on edge, regarding religion, by contact with low-grade preachers.

Present religious policy, both denominational and interdenominational, too often subsidizes the low-grade man, who is willing to live upon a minimum wage, however small it may be, and forces out the second-class man, who cannot strike the high places which are fairly well paid, and yet is unwilling to see his wife have to do her own washing, whether she is strong enough or not. The present efficiency-margin in terms of salary—as I have observed it during the last three years, in many places—seems to run $50.00, $60.00, $75.00 a month, possibly including parsonage. (I am speaking now of places where home missionary aid becomes an equation). This is more a death-level than an efficiency level. It will have to be shoved up, even if some communities suffer deprivation. If left wholly to their own resources, some communities, rather than have no church at all, may unite, denominationally, or engage a circuit-rider, in co-operation with nearby places. The raising of the efficiency-margin, within each denomination, by a policy of the concentration of effort upon churches which have a prospect of efficiency, will in itself compel a greater interdenominational co-operation—because a number of gaps may be left, which will prove a challange to concerted action. In fine, the new watch-word, in organized religious work, must be: If a thing isn't worth doing well, it isn't worth doing at all. If a church can't furnish the community at least a half-way inspiring service, let it go. Add the twenty-five or the thirty dollars the mission board might be giving it to the $60.00, the $75.00, or even the $100.00 a month place that is on the efficiency margin; put a premium upon efficiency or at least afford it the possibility of a hopeful existence, and let the inefficient, third-grade church or preacher go. If this is done, there will be fewer fairly efficient ministers leaving the ministry for real estate, high school teaching, or business; fewer young people growing up with a contempt for the church; and fewer church services which sap the worshipers' spirit by their lack of power, beauty and life.

Among the Churches.

CALIFORNIA.

San Francisco, Plymouth Church—Sunday, September 10th, Rev. Mr. Mears preached in this church.

Alameda, First.—Rev. George H. DeKay preached in this church on September 10th.

Redwood.—While the Methodist minister is on his vacation for the next three weeks, union services will be held with the M. E. church, Rev. C. C. Kirtland of the Congregational church preaching. The morning service will be held in the Congregational church and the evening in the M. E. church. We were more than pleased to see in our audience last Sabbath Rev. F. H. Maar, a former beloved pastor.

Oakland, Pilgrim Congregational Church.—The Rev. W. Elsworth Lawson announces a series of Sunday evening addresses on "Christianity and the Social Problem: Sept. 10, Modern Conceptions of Society; Sept. 17, Religion and Economics: The Capitalist; Sept. 24, Religion and Economics: The Drudge; Oct. 1, No evening service; Oct. 8, The Industrial Revolution; Oct. 15, The Social Teaching of Jesus; Oct. 22, Is the Christian Ideal of Society Practical?

Los Angeles.—Dr. Wm. Horace Day, after six weeks of open-air vacation, most of which was spent among the high Sierras, climbing, exploring and finishing, with a short time at Carmel-by-the-Sea, has returned with new vigor for another year's work. During these six weeks, under the direction of Dr. Warren F. Day, Dr. Brooks of Walla Walla, Dr. Barton of Oak Park, Ill., and President Blaisdell, of Pomona College, have supplied in addition to sermons by Dr. Day and Rev. Harold S. Tuttle, assistant pastor.

Whittier.—In response to the bequest of Plymouth Church of this city, a large Council met on Monday, the 11th, for the ordination of Mr. Cass Arthur Reed, a member of this church, a graduate of Pomona College and of Union Theological Seminary. Mr. Reed is under appointment of the American Board to Smyrna, Turkey. Dr. Warren F. Day, Moderator, Rev. H. V. Hartshorn, Scribe. A paper of marked ability was read by the candidate presenting his personal experience, indication of his call to the ministry and his conception of the essentials of the Gospel of Christ. This vigorous paper stimulated a goodly num-

ber of thoughtful questions. The Council proceeded with hearty unanimity to the services of ordination in the evening. Sermon, President Blaisdell; ordaining prayer, Dean Norton; charge, Dr. Kingman; right hand, Dr. Loba.

San Francisco, First.—Last Sunday it was announced that there will be a baptismal service next Sunday morning. Parents who desire to bring their children for dedication are asked to communicate with Dr. Aked not later than Thursday morning. A very important meeting of the women of the congregation will be held next Tuesday afternoon in the ladies' parlor at half-past two. Plans of work for the winter will be discussed. Officers of the various woman's organizations will be elected. All the ladies of the congregation who have been engaged in these organizations are asked to attend, and a pressing invitation is given to the ladies who have recently come amongst us and who can be prevailed upon to take a share in the women's work of the Church. Mrs. Aked and the officers of the societies will heartily welcome newcomers. The week-night service will be held next Wednesday at eight o'clock. Dr. Aked is grateful for those who have rallied to his aid and who, like himself, are anxious to build up a great and notable midweek gathering. Dr. Aked's subject next Wednesday is: "Who Wrote the Bible? When? Why?" This is a study of the growth of the Bible Books in the light of modern knowledge. Service at eight o'clock. The Young People's Guild, which was inaugurated so brightly last Friday night, will meet next Friday at eight o'clock. A literary symposium has been arranged. Four short papers will be read on "The Novel That Has Taught Me the Most"; "The Story That Captivated Me the Most"; "The Biography That Has Inspired Me the Most"; "The Poems That Have Amused Me the Most." The young men and women of the congregation are cordially invited. Attention is called to the special subjects arranged for the next four Sunday nights, as follows: Sept. 24th, "Mark Twain, a Seer of Humanity"; Oct. 1, "Mark Twain's 'Joan of Arc';" Oct. 8, "The Gospel According to Bret Harte—the Unconquerable Goodness of Bad Men"; Oct. 15, "H. G. Wells: 'The Future in America.'" Mrs. Aked wishes to remind her friends that she is "At Home" (3505 Jackson street) every Thursday afternoon.

Pittsburg, of Black Diamond.—Recently our town has changed its name from Black Diamond to Pittsburg. During the late years the interests of the town have changed from mining to manufacturing and the man who has had the most to do in the making of the town what it is, thought better that the name should therefore be changed. He came from Pittsburg, Penn., hence the choice of the name. We have now the Redwood Manufacturing Company, the Rubber Works, the Columbia Steel Works, an extensive and important shipyard, two fish-packing establishments, and the foundations are now being dug for a large iron foundry, and last, but not least, we have an air-ship built here and an aviator to fly it. The Protestant element has been steadily growing also, although the constantly shifting population found in all manufacturing towns, has hindered greatly the stability of the church life and work. For over two years Mr. and Mrs. W. H. Cooke have cared for the only Protestant church and Sunday-school here (Congregational), and the attendance at church has grown from three or four in the morning (no evening service) to an average of forty in the morning and twenty in the evening. The Sunday-school has grown from an average of twelve to fifty. An annex has been built to the church, 20x30 feet, containing our large room for Primary use on Sunday and a town reading room during the week, and two smaller rooms for a pastor's study and kitchen. This annex is now completed and nearly paid for, a monument largely to the loving thought and untiring zeal of our clerk, Mr. G. W. Nickell. We had a house-warming to celebrate the opening of the rooms which was well attended. We have a Home Department of 50 and a Cradle Roll of 48, and last April, at a reception of these two departments given by the Sunday-school, Mrs. G. W. Hinman gave us a glimpse of her life and experiences in China. At that time forty missionary barrels were distributed and twelve babies were made members of the Missionary Cradle Roll. At a rally day service held in the church Sunday morning, August 27th, these barrels were opened and found to contain over $17. Over fifty were again taken to do their silent but loving work in the homes towards arousing missionary interest. Mrs. Hinman was again present and gave us a very effective talk on what China's religion is doing for her as compared to the effects of Christianity to our own land. We have met all the apportionment asked of our church ($45) four months before the close of the year.

MONDAY MEETING OF MINISTERS.

Those who will be so fortunate as to attend the meeting of the Congregational Monday Club at 10 o'clock next Monday morning will be furnished with a great mental and spiritual feast. Dr. Benjamin Bacon of Yale University, one of the greatest living authorities on Bible exegesis, will lecture on "The Message of the Johannine Writings to Our Times."

The meeting will be held in the First Congregational Church, corner of Post and Mason streets, San Francisco.

We received too late for publication this week the report of the San Francisco Association of Congregational Churches and its publication, to our regret, will have to be postponed until next week.

By means of a note from Dr. Chas. R. Brown, formerly pastor of the First Congregational Church, Oakland, we learn that after a very pleasant tour in England, he is now in New Haven to become in fact Dean of the Divinity School in Yale University. From a recent issue of the British Congregationalist we also learn that Dr. Brown has became as famous as a preacher there as he is in the United a famous sermon of his on "The Second Coming of Christ," and in the issue of Aug. 31, another on "The Mountain and the Plain."

WASHINGTON.

Orchard Prairie.—Rev. M. H. Babcock had the pleasure of baptizing four young people and receiving them into church membership, August 20th. The church is steadily growing.

Seattle, Fauntleroy.—The third anniversary of the Fauntleroy church was celebrated August 6th, with appropriate exercises, Dr. Sydney Strong preaching the sermon. Several children were baptized and new members were added to the church.

Seattle, Plymouth.—Dr. and Mrs. F. F. Tucker, medical missionaries, and Miss Sawyer, nurse, in Pang Chwang, North China, were at the prayer-meeting August 10th. Dr. Tucker spoke on his hospital work, giving many personal experiences. The new building progresses on schedule time.

. . .**Seattle, Oak Lake.**—The basement of the new church was dedicated with appropriate exercises on a recent Sunday and the people rejoice in having a place more commodious than the old building and expect to have the auditorium ready by the time the work demands greater facilities. By the sale of their former property they acquired a larger tract than is needed, when ready to proceed with the building part of the land can be sold to assist.

State Home Missionary Society of Washington.—The board of directors held an all-day session at Pilgrim Church September 12th. The proposed Constitution for the amalgamated society, which, if organized, will consist of the Conference, the Home Missionary Soicety, and the Trustees of certain funds belonging to the State Conference. A standard of Sunday-school efficiency for the state was also discussed and Superintendent Matthews was directed to prepare a standard adapted to the needs of this state.

Pilgrim, Seattle.—Dr. Benjamin Baker of Yale Divinity School delivered a lecture on "Herod, the Helenizer and the Monuments of His Age," illustrated by stereopticon views secured by him while in Palestine. Prof. William Adams Brown will occupy the pulpit Sunday, September 17th, in the morning, and Rev. Geo. Allchin in the evening, the day before departing for his field in Osaka, Japan. Pilgrim is busy planning the entertainment of the delegates to the State Conference.

Stevenson.—Work on a new church and parsonage is progressing rapidly. Excavation and concrete work are finished and carpenters are busy with the frame work. Mr. Nellor and his family have lived in a tent since taking charge of the church last April, but will be comfortably housed before fall. The church will cost about $6,000 and the parsonage $2,000 more. The growth of the Stevenson church has been very rapid since Mr. Nellor assumed charge. The Columbia River churches, cared for so ably by our missionary, Mr. Hershner, are gradually acquiring pastors, thus leaving Mr. Hershner free to repeat his effective labors. Stevenson is one of the most promising.

Seattle, Pilgrim.—At a business meeting reports showed that the church is owing fully $1,500.00 on current bills. The Trustees are endeavoring to secure new subscriptions to complete the budget for the year. Our expenses are $10,000 and only $7,500 have been subscribed. The report of the Treasurer of Benevolences showed the following sums already paid on this year's apportionment: To Home Missions, $2,350; Foreign Missions, $950; Seattle Church Extension Society, $950; Sunday-school Society, $77.50; Church Building Society, $65; American Missionary Association, $27.50; Ministerial Relief, $15; Education Society, $20; Y. M. C. A., $40; cash on hand, $258; total, $4,753. The Rev. George Allchin, D.D., American Board Missionary at Osaka, Japan, preached September 17th and sailed for Japan the following day. The Rev. Edward Lincoln Smith is pastor of this church.

SEATTLE MINISTERS' MEETING.

The first meeting of the fall was held September 11th. Most of the ministers were able to attend and give their vacation experiences. The following program, prepared by the executive committee, was adopted.

Sept. 25—"Conducting the Morning and Evening Service—A Model Order: The Best Hymn Book," F. J. Van Horn.

Oct. 9—Preparatory Service at Pilgrim Church for Gypsy Smith meetings, E. L. Smith.

Oct. 23.—"Where We Fail as Preachers," E. T. Dunstan.

Nov. 13—"Psychology and Preaching as Applied to Conversion," H. C. Mason.

Nov. 27—"Theology and Preaching," W. Withington.

Dec. 11—"Preaching the Divinity of Christ," C. H. Shank.

Dec. 31—"Preaching the Atonement," C. F. Clarke.

Jan. 8—"The Modern Emphasis on Personality," Sydney Strong.

Jan. 22—"Higher Criticism and the Text of the Gospels," R. S. Osgood.

Feb. 12—"Spiritual Autobiography as Material for Preaching; e. g., Augustine and Bunyan," R. D. Nichols.

REPORTS OF MEETINGS OF ASSOCIATIONS.

The Bay Association.

The 64th meeting of this Associaton convened Tuesday afternoon, Sept. 12th, in the First Congregational Church of Alameda. The opening devotional exercises was under the charge of Rev. H. R. Miles of First Church, Berkeley.

Rev. W. H. Cooke received a letter of dismission to Upper Bay Association, Rev. H. H. Tuttle to Los Angeles Association and Rev. Chas. R. Brown, D.D., to Ministers' Association of New Haven, and Rev. Benj. L. Britin was received into the Association from the Presbyterian Church, and Rev. J. D. Yocum from the St. Louis Association.

After calling the roll of members and attending to some routine business the Association was ready to listen to prepared addresses.

The main speaker of the afternoon was Rev. Edward Walker of New Zealand, who gave a most entertaining lecture on that far-away British Province, in course of which he told his hearers that the Province had an area of 100,000 square miles and a population of one million, that its coast line was 4,000 miles, that its climate was like that of Italy, that it had 2,700 miles of railroad all belonging to the government, that it had four large cities, all having over 76,000 people, ten of the second class between 5,000 and 10,000 and 20 from 2,000 to 5,000.

The morals of the people are exceptionally high, the Sabbath is so observed that street cars only run a short time before church service and a short time after, that no trains are run on the government owned railroads, save those actually necessary to make up lost time or meet certain postal requirements. The churches exert a direct effect on legislation. The speaker here referred to the half-dozen reforms for which New Zealand has become famous, such as arbitration in labor disputes, regulating the social and gambling evils, old age pensioning and the like. Congregationalism has not got a hold upon New Zealand. Of its 1,235 ministers, 383 are Episcopalian, 280 Presbyterian, 203 Roman Catholic, 180 Methodist, 165 many petty denominations and only 24 Congregationalists.

At the conclusion of Rev. Walker's address Rev. Miles Fisher opened the discussion on the subject, "Are the Graded Lessons Making Good?" This was participated in

by Rev. A. W. Palmer of Plymouth, who said their enrollment and attendance was in the neighborhood of 400, with more teachers always on hand than they could use, due he thought to the interest aroused by the graded lessons. Charles R. Fisher also said that his experience and observation was favorable.

Mrs. Sydney Yarrow then presented the aims and hopes of the newly organized ministers wives' club in arousing more zeal for mission efforts, supplemented by a very effective address from Mrs. G. W. Hinman along the same line.

Rev. C. S. Nash then announced that Professor Bacon from the East would give a series of lectures at the first church in Berkeley and all were cordially invited.

Rev. Miles B. Fisher offered the following resolution:

Resolved, That the Bay Association hears with sorrow that a painful and serious accident has befallen Mrs. Geo. Morris and notes with regret the absence from this meeting of these two faithful co-workers, and this Association by its vote records its sympathy for Mr. and Mrs. Morris and will reverently pray for their comfort of God and for Mrs. Morris' early recovery. Carried.

Music, "Love Divine," by Mr. Ernest McCandlish and Mrs. Collar and grand organ.

The next meeting place then occupied the attention of the Association. Mr. Taylor of the Fruitvale church invited the Association to meet in their new edifice, which would be ready at that time. The invitation was on motion accepted.

After an address by Mr. Henderson on the Gideons, another by Dr. Patchel of San Jose detailing his experience during his recent European trip, a masterly vivid discourse, the Association adjourned.

THE MEETING OF THE WOMAN'S BOARD.

The day of the thirty-eighth annual meeting of the W. B. M. P. was clear and warm. The day will be held in remembrance, not only for its beauty but for the inspiring program which was given in the First Church, San Francisco, as well as for the presence with us of the presidents of the four Branches of Washington, Oregon, Northern and Southern California. Beside these, there was one delegate from Oregon and three from Southern California. We have never had delegates from such widely separated territory and it did our hearts good to know them. We hope the time will come when Idaho and Utah will be represented too.

Mrs. J. H. Williams of Redlands led the devotions.

The reports of the various departments of work were made into one and given by Mrs. Bufford, our long-time faithful recording secretary. There has been growth along all lines, but there is always room for wider reach.

The treasurer, Miss McClees, brought a cheering report of $12,607.30 raised for the regular work of the Board, which more than meets our obligations. This with special and miscellaneous gifts makes a total record of $16,085.76. The report from the Doshiha building fund showed $3,000 yet to be raised. We must make every effort for this, as the ground on which this building is to stand was broken Aug. 1st.

It seemed very fitting that following this report, Mrs. Williams, president of the Southern Branch, should give her excellent paper on the Doshisha. It was very interesting to follow Neesima, the founder of the Doshisha to this country, where he was educated by Mr. Hardy, and back again to Japan in 1874, where he founded the Christian college above named for his people. The Girls' Department opened in 1877 with money given by New England women, who knew Neesima. After these years the school building for girls has grown out of date and the Board for the Pacific has undertaken to raise $20,000 for a new one. This building is needed, as without it the graduates cannot receive goverment recognition and cannot take the examination for teachers.

It was a great pleasure to us to hear Miss Anna Hill speak on "The Day's Routine" of a school girl in Japan. Miss Hill has taught for two years in that land and now goes as our missionary to assist Miss Denton. She told us what eager students the girls in our school are and that two-thirds are Christians before leaving Doshisha.

The morning session closed with prayer.

The first speaker of the afternoon was Dr. C. S. Nash, whose subject was "A Long Look at a Great Work. It was a world-wide look he gave us. He spoke of the need of larger methods, the inspiring of more people and of more prayers. Our responsibility is a solemn matter and must be faithfully sustained. There is need of order and system as we have been giving as the spell-binding speaker made us. It must not be left to the emotion of a minute, but there must be methods faithfully administered.

Rev. A. W. Palmer on "The Deeper Values of Systematic Giving" showed as how the apportionment plan would become a blessing. First, to the missionary families as it brings the work before the people every week. Second, a distinct value to the missionary secretary, as he is now a dignified agent of a business enterprise. Third, it will give a new type of missionary address. It will be better for the minister, the church and the individual.

There are 29,000 women members of Congregaticnal churches in the territory of the Woman's Board, and not more than 4,000 of them are contributing to it. The apportionment plan ought to reach these non-givers.

Each of the Branch presidents with us had been asked to give a history of one field and then our secretary brought to us the latest word. These papers will subsequently be published for distribution.

Mrs. Williams had already in the morning spoken of the Doshisha.

Mrs. Hoge, president of the Oregon Branch, gave a comprehensive history of Foochow, telling especially of our kindergarten. It is our earnest endeavor to find a trained worker to send to this needy and encouraging work.

Mrs. Osgood, president of the Washington Branch read a paper on Broosa, written by one who was born in that place, Mrs. Nellie Brooks Gulick. Boosa was the first work we as a Board undertook and its needs lie close to our heart. For some years the mission has been asking us for a new building. We can delay no longer, but this must be our next undertaking.

The nominating committee by Miss Grace Fisher brought in its report for directors of the Board. There was one nomination from the floor. The following were elected: Mrs. Barbour, Miss Brewer, Mrs. Castor, Mrs. Cherington, Mrs. Hoge, Mrs. Jewett, Mrs. Kirkwood, Mrs. McLean, Mrs. Miles, Mrs. Owens, Mrs. Osgood, Miss Richards, Mrs. Wagner, Mrs. Wilcox, Mrs. Williams; auditor, Mr. Arthur Moore.

The meeting was long, but a new inspiration had been given us in the words spoken, the hand clasps and the new friends made. We parted, expecting to do better work the coming year.

The directors met at once and elected the following officers: President, Mrs. Cherington; 1st vice-president, Mrs. McLean; 2nd vice-president, Mrs. Jewett; recording secretary, Mrs. Barbour; Branch secretary, Mrs. Jewett; Home secretary, Mrs. Wilcox; treasurer, Miss Brewer.

MRS. L. N. R.

COLORADO STATE CONGREGATIONAL CONFERENCE.

We have received from Rev. W. H. Hopkins, superintendent of Home Missionary Society, Colorado, a prospectus of the Colorado Congregational Conference to hold their convention Sept. 26 to 28, at Montrose. The trip thither will be through some of the most sublime scenes of the mountains, such as Royal Gorge, Tennessee Pass, Black Canyon, Marshall Pass. There is to be one of the richest of pragrammes and one of the most pleasant times. From Denver to Montrose and return, $14.

The Home.

GOOD AND BAD NIGHTS.

In many households in many lands is heard every morning the pathetic question: "Did you have a good night?" Has sleeplessness increased with advancing civilization, or have we simply become intolerant of it?"

In modern speech, "Have you had a good night?" means always, "Have you slept well?" Is the sleeping night the only "good night?" Most of those whom bad nights make sad are not the victims of overwork, but of disease. To such sufferers let the good news come that there are other ways of passing a "good night" than the gracious old one of sleeping.

Most of these ways have to be acquired by painful effort, but once gained they are precious possessions. "Last night," said a little woman who has scarce an hour free from pain, "I had such a good time! My memory was wide awake, and I went over every day of a beautiful journey I made in the White Mountains, thirty years ago. I must look up on the map the name of one place where we took dinner."

Then there are the "good nights" of converse with the poets. How much verse do you know by heart? More than you think, as you may prove by beginning with "My Country, 'Tis of Thee," and "Rock of Ages," and going on through "Mother Goose" and Longfellow and Kipling. There are "good nights" for the fortunate folk who learned Bible verses as children. One may have "a good night" by recalling the beautiful pictures one has seen, the mountains one has climbed, and the good men, and women, and children one has loved, says Youth's Companion.

In short, one's "good nights" are limited only by one's command over imaginative memory. As one lies quiet and retraces, step by step, the joys of even the simplest life, one may learn to answer this modern question with a cheerful, confident, "I never have a bad night!"—Ex.

CURED FOR FAULT-FINDING.

There was a certain man who thought the world was growing worse and worse. He was always harking back to "the good old times," and he was sure that the human race was degenerating. One day, while airing his views before the Caliph, the latter said: "I charge you hereafter to look carefully about you, and whenever you see any man do a worthy deed, go to him and give him praise or write to him about it. Whenever you meet a man whom you regard as worthy to have lived in the 'good old days,' tell him of your esteem and of the pleasure you have had in finding one so exalted; and whenever you discover anything which tends to show that the world is not yet going to the dogs, write an account of it for me, that I may share your joys in knowing of it."

So the man was dismissed, but before many days he returned and prostrated himself before the Caliph.

"Have pity on thy servant and release him from the necessity of complimenting men upon their worthy deeds. O my master, I pray thee, absolve thy servant from the duty of reporting to thee all the good things that are happening in the world."

"And why, O slave, do you come to me with this prayer?"

"Since I have been looking for what is good," the man replied, "I have had no time to do aught but compliment men for their splendid works. So much that is glorious is all around me that I may not hope to be able to tell thee half of it. My tasks lie neglected because of no time"—

"Go back to thy work," said the Caliph. "I perceive that thou hast learned."

Our Young People

ALL FOR A GOAT.

The Brandon twins wanted a goat. Colonel Brandon, their father, said that they did not need one. But they could not both comfortably ride Pony Dick at once, and their cart was just the right size for a goat to draw. They were sure they could rig up a harness if they only had the goat.

Donald and Ronald had many conferences over the matter, and finally decided to take Bobby, their small brother, into their counsel. It was not the first time that Bobby had been thus taken in, and usually with great success. The twins looked upon Bobby as the colonel's favorite, and, moreover, Bobby was a born actor and could keep a secret.

The little brother was found down by the brook, engaged with a fleet of ships.

"What yer want?" he demanded.

"We want to tell you something," said Ronald. "Come up in the carriage house."

The young sailor made no demur at leaving his navy to the mercy of the wind, and good-naturedly trotted along with his brother to the spot where the other plotter was in waiting.

"Now you know we want a goat," began Donald.

"And, if you'll help us to get it," went on Donald, "we'll give you lots of rides."

Bobby's eyes grew big with joy. "Every day?" he queried.

"Yes; two or three times a day," answered Donald.

"All the rides you want," recklessly promised Ronald. "Will you do it?"

"Do what?"

"You won't tell?" questioned Donald.

"No."

"Well, we want you to ask father to take you over to Mr. Durham's with him this afternoon. He's going; I heard him tell James so."

"And then," continued Ronald, in a lowered voice, "you tell him you want a goat—Mr. Durham has got two or three to sell—and you tease hard"

"Awful hard!" put in Donald.

"And if he won't buy it," went on Ronald, "you just yell for all you're worth!"

Anxiously the twins watched Bobby's face. It grew a little dubious.

"Maybe I won't feel like crying," he replied.

"Then you won't get the rides," retorted Donald.

"All right! That all?" Bobby was off.

"No. Hold on! We have got only a dollar, and the goats are a dollar and a half, so father'll have to pay the extra fifty. Now put those two half dollars in your pocket, and don't you lose 'em out! Sure you won't peach?"

"Sure," echoed Bobby.

And he departed to his white-winged fleet.

As was expected, Colonel Brandon met his son's first request for a goat with a careless refusal, but Bobby bided his time. While his father was transacting his business with Mr. Durham he made friends with the tethered animals, and decided in his mind which he wanted.

"Come, Bob!" the colonel called.

"But I want this goat!" pled the boy. "I've got the money!" and he displayed the two silver pieces.

"Can't sell that one there for less'n two dollars," spoke up Mr. Durham. "He's the best o' the lot."

"O, come, Bobby! You wouldn't know what to do with a goat if you had it."

"I'll make it draw me!" the boy cried. "Please buy it! 'Twon't be but a dollar more."

But Colonel Brandon for once was firm. "Jump in!" he said.

Suddenly Bobby's face was hidden in his elbow, and he broke into a yell that startled even the placid goats.

"O, don't do that!" coaxed the colonel weakly.

But Bobby's voice drowned all pleas.

The women of the house ran out to see who was hurt, and then sped back to return with consoling cookies. Bobby politely munched them, yet still lifted up his cries.

Meantime two bank bills were changing hands. Bobby watched the proceeding over his slightly lowered arm, but muffled sobs were audible until the goat of his choice was safely secured behind the carriage. Then he ventured to beam forth, with only a few wavering sniffles.

The twins were elated over the success of their scheme and praised Bobby for his discriminating selection. He had the first ride after handsome Billy, and for a few days all went smoothly. Then Donald and Ronald monopolized the seat, and Bobby was left behind to wail.

One morning his anger and disappointment overbalanced his discretion.

"You said I could ride all I wanted to!" he shouted after them. "An' yer don't let me hardly ever! I'll never yell for another old goat!"

Colonel Brandon, seated by the open window, overheard the shrill, irate voice, and a smile of comprehension dawned on his good-natured face.

"So!" he mused, and he let his newspaper drop to the floor.

The next morning Billy was missing from his usual quarters, and later Donald discovered him locked up in an old cow shed.

"Father has found out somehow," he declared, "and we never shall get him again till we own up."

"Well, let's!" proposed Ronald, who also was familiar with his father's ways.

The twins told the story frankly, without self-excuse and with no blame to Bobby.

The colonel heard them gravely, and then gave them a talk that they are not likely to forget.

They waited to hear their sentence, but none came. Instead, their father handed them two half dollars. Then they understood that Billy was to be theirs no longer.

"O, do let us keep him!" they begged.

The colonel shook his head. "I bought him for Bobby," he answered, "and Bobby's he shall be. I presume he will give you an occasional ride. By the way, send the boy to me."

Bobby went out from his father's presence considerably wiser than he went in, and, notwithstanding the knowledge that he was to be Billy's master, his usually thoughtful face was doubly serious.

"I've got to pay that dollar for him that I was savin' for a boat," he mourned to the twins; "an', say, I can't yell for you any more. Father says it isn't honest. But I'll take you to ride, one at a time. Which of you wants to go first?"—Emma C. Dowd.

SOMEBODY DID IT.

Hunting, hunting, high and low!
Where do the caps and "tammies" go?
Ned's—he hung it, he knows he did,
Right on a nail and it went and hid!
Rob's—"Well, mother, I'm almost sure
I hung it"—"Right on the parlor floor?"
"Where is my 'Tam'?" cried Margery;
And the household echoes, "Where can it be?"

"Somebody does it! Yes, they do!
And not a person to lay things to!"
Ned will sputter and Rob complain,
And Margery weeps till it looks like rain;
And the family puts its glasses on
And hunts and hunts till the day is gone;
Somebody! wicked old Somebody!
No end of trouble you make for me.

Hunting, hunting, here and there!
Rob's was under the Morris chair;
Ned's by a strange coincidence,
Was on a nail—of the garden fence;
And Margery's little pink Tam-o'-shanter
I chanced to spy in a morning canter
Out through the barn, where 'tis wont to hide
When they've been having "a hay-mow slide!"

—Anna Burnham Bryant.

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